

M1761
BARN LUNCH/COFFEE
Saturday, January 24, 1970

*Jim Jasso-
most*

LUNCH:

MR. NYLAND: pose for that, you ~~know~~ know that Paul? After you've done it. No, oh no oh no no!

Paul: How do you know it's not going to...

MR. NYLAND: No, you have to stand there for some time in deep thought...

Linda Newman: I heard it...

MR. NYLAND: Huh? And you think of Auguste Rodin ... le penseur.

MR. NYLAND: You know now, by this time, that I'll be away next weekend and the following weekend. Inbetween the two weekends I'll divide the time between Seattle and San Francisco. It doesn't look right at the present time, or there is perhaps not enough time to stop in Chicago - which I wanted to do at first - and also, I have been thinking of stopping over at Santa Fe, but I'm afraid I have to give that up also. Not that it isn't necessary to do such things, but there is not always the time for it - sometimes it's not the right psychological time either. But in any event I'll be away for two weeks; that is, two weekends - practically ten days. And you will continue in exactly the same way, as if I'm here.

I think that gradually the Barn in itself and our experiences so far and all the associations that we're now accumulating - week after week, will be more than enough for the majority. You always have to figure a little bit on those who are not as familiar with coming to the Barn - I'm thinking of some new people and also those from Boston who do not come as often because they

have their own work to do. But, that maintenance of a level is dependent in the first place to start out with the five who are responsible for practical work; and that from them -- them on down, the hierarchy allows for a few others - (let's say) let's call them 'bosses' - who take (supposed (super)) responsibilities. And then the others becomes simply the generality of the activity - and most of the work is done by them. Those who are directing it a little bit, they have, of course, a responsibility of thought. Those who actually want to Work, they have the responsibility of their physical Center and I think you have to keep more and more to the idea that when we work

here, it has to be on such a simple basis. I would prefer even, that you don't consider Work to start with. You consider ordinary life, in a surrounding a little different - and I would like to explain that for those who haven't been here as yet - what is the purpose of this 'working together'?

It is not, in the first place - and you must know that - it is not the accomplishment of certain things that have to be done. That enters quite naturally because we have to do certain things also for a certain aim. And we have to make a little building, or we have to hammer a few things together, or we are engaged in some other activities which are useful for ordinary life - and of course without that it would be helter-skelter. But it is not the prime purpose. The prime purpose is a Group, with an aim for their inner Life, not outer. What has to be done in outer world has to be done as right and as well as one can do it. The emphasis is on how you are when you are working. And that is why I mention that it should be as simple as possible so that you are not ^{going} to mix things up too much;

so that in the midst of driving a nail in that you all of a sudden say, 'Oh, wait a minute, I must observe myself.' Don't start with foolish things in the direction of philosophy. Leave all theory outside. Leave even the attempt to build inner Life outside. Just come as an ordinary person wanting to spend his time usefully and, in accordance with his dexterity, and, above all, with enthusiasm. Because you have to wish to do this kind of thing simply because it is physical work and it has an aim; and the aim is for yourself - but you are not defining that aim all the time. You remember that you have your feet on the ground, and that your hands have work to do, and that you use your brain for intelligence regarding that kind of work. The more you can be concentrated, or united, or really in that sense 'a willingness of all three Centers' - because it depends really on that kind of willingness, that you have to overcome sometimes your thoughts, or sometimes a little bit laziness of the body. But what is the willingness that is in your emotional Center is really to try to bring a unity together for yourself to do - as we ordinarily say, 'as well as you can with all of you.' And that then, your head and your heart and your hands are joined together - the three H's of education as a beginning for Objectivity.

But we don't talk about Objectivity. We don't really talk about inner Life with our mouth. We produce inner Life to the outside world by simply Being. And then hoping that that what may be the motivation of all kind of activities that you might be engaged in, that a little bit of that what you perhaps, at times, will remember, will come out and also will help you in the stimulus for the kind of work that you have to do. The accent is physical work - the accent is not brain; and even here the accent is not emotion - all you extract as emotion is the willingness to Be as you can Be; and the rest will take care of itself when you

now let us

body predominate. And that that, at that time, will take over in the right way; because what is there of your mind and your feeling will keep the body in trim.

The difficulty with the body is always that it has a little wish of its own, in which is not considered the wishes of the other Centers. When one talks about Unity, one talks about the unity of such wishes for each Center, in each Center in their activity, as each Center is active. And that there is between the activity a homogeneity of that what belongs together, and that there are no disturbing thoughts or feelings; but feelings and thoughts that go in the direction of what has to be done physically. An(d)? enthusiasm, that is, your real wish to Work, can combine these three aspects of the wish to be present with all three Centers. The body does not speak or talk any philosophy. The body is not interested in that; the body is interested in the manifestations. The body is a surface instrument. It is something that belongs for the contact with the outside world, and it has to be used -- that's why we say 'feet on the ground.' When you walk the whole weight of your body is then on your foot, and you use your feet in order to propell your body. You bend over, you use your muscles - you have to see that the muscles become much more flexible. I've given every once in a while tasks about that -- to change the rhythm of one's walk. There are people who have difficulty, who need a little bit oiling up in the joints. I've said it before - about (the) 'elbow grease' or sometimes 'penetrating oil' - much too stiff in the usual way of behavior, not at all flexible with their physical possibilities; and surely not utilizing all the muscles which are available. One starts in that kind of a work to do certain things in a certain rhythm that you are used to -- that is your habit. Sometimes you change the habit -- even at that it is not necessary to be

'conscious' about it. It's just a change; it's just an adaptation; it is an ability which you want to acquire in order to find out; what is this instrument of your body, what is it capable of? And, to what extent can you let it be what it is or not what it is, in order to become a good servant to those two Higher Being bodies which you hope, later on, will actually start to govern you. The body has to learn what it is to be a servant of that kind, and not to follow its own little wishes. So, of course, there is a certain kind of control which is determined by your mind having then a knowledge of what you want to accomplish (in) what you are doing; that is, whatever the activity is for. And it has to be guided also, I say again, with enthusiasm; that is, the real wish that you want to do physical work; that it is not a question of allowing your body to just sit down when it wants to sit down, but to make it go and to make it so behave that it is actually useful, and that it gets rid of this idea that it exists by itself. The relationship of the three Centers has to be understood much better than we usually know, in an unconscious state. And the body has to be taught, at times, that there is going to be a Master some day; that there is something that will become a Law and the-- to which the body will have to be subserviant; that the body becomes in relation to the mind and the feeling in the right place - almost waiting on them to fulfill-- to fulfill their wishes. The body is like a servant standing there with cap in hand--as Gurdjieff would explain it - ready for all kind of reasons and emergencies - like a carriage is ready to carry you. Because the organs of oneself are supported by the body, and they--those organs have to become available at any time, and the body must not obstruct it. When you train your body in that way - as I say, changing rhythms of behavior: when you have small steps, when you walk a little carefully, or you're afraid of ice or the snow, or that you're carrying something and you have to take care of it

tenderly - much of the concentration will go, of course, in that, and then maybe you just step a little bit, a little bit. You change your rhythm (to) - you take tremendously big steps as if you are a giant. And afterwards you can settle for an ordinary pace, like an ordinary man walks. And what applies to walking, applies to all forms of awkwardness, all forms of not being--let's say of being rusty, of not utilizing what is available, so that you really don't know what you are made up of, but that if you can find out, you will be surprised how much more you can do. That is the purpose of working physically, and that is why, with a little bit of sayings every once in a while at Lunch or maybe at Coffee, you are reminded, but no more than that.

When you come here Saturday and Sunday you have to rely (of) what has happened during the week. You have rely on that ~~what~~ ^{what} may have been an increase of your Being, or the level of your Being; you have to rely on the different thoughts and feelings you have had in connection with Work; and also, to what extent you have been able to put to practice certain parts of such feelings and thoughts. So that then when you come, you are already adjusted to having an Aim, without having to mention it anymore. Then the body can take over under the slight tender guidance of your mind and of your feeling. Let's say it's--I say it has to be tender because your body must be taught slowly. The body is the worst offender in habit-forming, and when you want to break certain things up, you must be careful not to destroy. So that then the rhythms, which you are used to, has to be changed very often towards a ^{new} lower level because a faster level won't help you at all, for you - all it might mean is that what you are busy with is getting done a little quicker, and if it is done quicker the opportunity is gone. Do it slow, (intensely), with attention - attention is 'at tension' so that you are at the tensions of your muscles; that you know what it is to be attentive. Also that when you now consider your body functioning there is of course that possibility that, every once in

a while, something in you becomes Aware of the behavior. All of that is to the good; all of that can be accepted; but one must not start looking for it. You start with giving your body a chance. You might almost say to your body, 'Go to it; see what you can do. Let's see, you, who are so proud of your strength and your muscles, this time your brain is not going to interfere. This time it's all up to you - see what you can lift, see how dextrous you are with your arms, see what you actually can hold on to with your fingers - how tight you can hold a shovel, or how loose or how flexible you make the handle of a shovel move through your fingers, through one hand while the other one is guiding it. And all detail of physical work: using a pick-axe, using your foot to push a shovel, to bend your body so that when you shovel, that when you lift it up - whatever it is with snow or with sand - that there is in your body an equilibrium for the balancing of what is the weight on the shovel; that you have to learn how to stand, what to do with your feet, where the weight should be of your body, and to give it actually that kind of attention so that you're not losing too much energy in a certain form of stiffness, but that you also - I say 'tenderly' - try to make the muscles move a little. When you want to e--eliminate the rust, you will have to have something that penetrates, but also a cloth, and you have to be patient - maybe- to rub it in or to leave time for the oil to penetrate. All the time you must be there, with all of yourself. That is the replica of the way one ought to be when one is ^aConscious Man. But this is still an unconscious state - it's very low, near the ground. Don't think anything of it. It's that kind of a thing that we have to start from - from the ground on up. That is how we grew up, because we were much closer with the brain and the feeling to the ground when we were a baby; we even were lying down on the floor. When you ga--get--when you are standing up, when you start

to grow, that what moves away from the ground becomes the most important part for yourself. Your feet remain but the feet start to support the body, and the body supports the organs which become then, gradually, more and more functional.

Start with your physical body. It is being observed when one talks about Work. It is being controlled when you talk about the judgment which is needed in your brain. It is following the wish of your emotions. It is, after all, the instrument which belongs to the Earth; and it is also that what you will leave as a present to Mother Nature when finally your Life has lived enough in this body, that then something can be there to take Life over; and then you can Kiss Mother Nature Good bye, but also you kiss your body goodbye. Let it be - rest in peace.

We drink sometimes to these kind of things. And also that could become a habit. And also, if you don't want it to be a habit, you take care of your arm as it lifts the glass to your lips. If, at such a time, you could be intent on what you are doing - why do you drink? To drink to be reminded, drink to affirm your task, your wish that that what we may have talked about has Truth in it; to that extent you drink then with a wish that that is being confirmed and that it, in drinking, becomes part of you.

Drinking is an interesting thing when it is considered in connection with (the) Holy Sacrament. What is the idea behind that, when one sits at a meal and remembers - in Protestant religion - Christ, when one drinks some say, of course, 'one drinks His blood,' Other denominations will say, 'One drinks wine. At the moment it reaches your lips, it turns into blood.' Whatever it is as symbolism, we drink with part of the Life of Christ when Christ for us means Work on oneself. And when one

drinks armagnac, which is the habit of our Gurdjieffian system, then we drink to that what is the essential quality of our Work, hoping that when it starts to digest within oneself, it will have and give us more chance to remember ourselves. *omitted*

In that way we can drink to many things - Jim's birthday. Again a birthday, again a new year, again a reminder, again a standing on the past, hoping for a good year by all of us. In that sense, to help to understand each other; to really - what I said yesterday - to care and to learn. To learn constantly what is really going on in someone else. Even one asks what goes on when a person has a birthday, within himself what is taking place? And that we become conforming elements. That is, that we join and that there is no obstacle in the way. If we care, prepare the road first so that half-way, you're not stuck; but that already when you start, you know how it will end, because - like writing a book - you simply know what is the plot, and what is the denouement at the end. What you wish with writing that you wish with the wish to care, to accomplish that what you think is worthwhile. All of that again and again and again, it all belongs together - as a group, as people, as individuals, as wishes for each other, as wishes unconsciously in the direction of hope for Consciousness. But most, most of all, caring is based on Conscience. Caring is really the development of your feeling for each other and the recognition of your own Life.

To Jim and to all the things I've said now. I hope you'll have a good afternoon (very low) and a good birthday. (To Jim:) You have nothing to say now, but you can drink.

It looks as if Spring is here already, huh, with forsythia on the table.

There is a Dutch saying that there is at least one good day in January.
(laughter). There are three good days in February, and seven in March.
Well, maybe this is a good day Today.

If it's good it has to be maintained because it's liable to fall down on its own; if we can hold it up, it will help. What can you do with the Sun when it is zero? You can hope that zero disappears, and that the Sun will stay. What can you take in when you are in state of coldness? When you're in a state of intellectualism you can try to make your heart - I said the other day - pump faster to produce heat. It is necessary for that - when I used the example of a pump - what of course I had in mind was an engine in which the cylinders work in sections of four - usually - compression and explosion, exhaust and filling up. And that the point at which (a) cylinder in an engine receives its power, is at the beginning of the third - when everything has been compressed - and that then the spark explodes the mixture. That is what gives the force. That is the beginning of the self-starter. That is the need for the regularity of the engine to function - not always exploding, because then it goes into the tailpipe and it breaks it up. When the carburetor is not right and the right mixture is not there, your engine is not functioning. When there are all kind of thoughts and feelings which are conflicting and not are mixed together in the right proportion, you also will lose--you will lose power. Much of the energy will go in the explosion of a mixture which has in it not enough Life to sustain itself.

These kind of ideas about an engine, about what is a human being, and what is he really subject to - it is also a little bit of philosophy. But it is also when you see yourself work, physically - you can be tremendously amazed about how beautiful and how marvelous the body is. How, with a little

bit of thought or feeling, or even a touch, or a sensation of some kind, there is a direction given - partly formulated in your mind, partly instinctive in your body; that then immediately the body will adapt itself to certain conditions, and then goes a little different, not the way it perhaps was intended, but in order to protect itself it follows then a different kind of a line. It is like a bird when it flies and it comes close to the wall - something warns the bird. I don't think the eyes notice the wall, but there is something in the bird which notices the presence - that we call 'Awareness.'

If, in my unconscious existence, there is an Awareness, that Awareness will guide me. It's not dependent on my sense organs; it's dependent on the sixth and the seventh sense, which can be developed in man on the basis of an Awareness which will produce partly his Consciousness and partly his Conscience. The Awareness will divide into two possibilities of giving that what is needed for an Emotional body to be completed and that what then can be--can expect it's fulfillment, is one's Soul. This Awareness is important for a man because it makes him more sensitive of approaching danger, of that what might even harm him; and also it makes him sensitive to what is around as the Life of others which then, in his sensitivity, he wants to understand with his Consciousness, and he has to treat it in such a way that his Conscience is not going to be hurt or - you might even say then - that his Conscience will not accuse him. (warbles here)? Again, it might lead to a little bit too much again of certain thoughts. Don't have too much of them. Love each other. It will take care of so many things. It will take care of your jealousies - of course it will not allow hate - but it also will mean such a wish for understanding each other in the right way and to control whatever you may say.

We'll play a little bit upstairs. If you wish to drink, drink.

SATURDAY COFFEE

MR. NYLAND: Pretty soon I hope we'll have light at 5:30 and then gradually getting dimmer and dimmer and then dark. (That) will remind me a little bit of the evening and meetings we had with Orage. The most important meetings were held in the studio on 67th Street - one of those, ah, artist's studio buildings - and we met also about 5 or 5:30. I remember it was a duplex apartment and there we sat and gradually the Sun went down, and the light - darker and darker, ~~And~~ ^{and} Orage kept on talking and we just sat and listened. And it made such a tremendous impression on me that I'm always reminded of how, at that time, the ideas of Gurdjieff were explained, and what kind of a hold they started to have on me. I probably was, at that time, sufficiently susceptible. And also having read here and there that what then came from Orage, and the perspective that he gave to the Ideas - where they really belong - that his--hi--his--his particular brilliance of mind, elucidating and putting two and two together, opened up such vistas in which then, the different things that I had been interested in, fell in--in the proper place and then there was established a relationship between the knowledge and the different facts, ~~And~~ ^{and} the different facts of exact science or art, or whichever ~~the~~ direction usually such facts take - in which direction they go when one starts to think and study; and also what was really the background of the facts themselves. (So) that when this combination of the exact knowledge and that what carried such knowledge, that is, the dynamic force which was there, coming from an emotional state - and of course influenced by the atmosphere of ~~Silence~~ ^{silence?} and us, people hanging on his lips, as it were - and then together with the remarks about an insight into relationships of the different parts of knowledge - perhaps in a general way but ~~relates~~ ^{related} - created a unity for oneself of the mind and the feeling. And it is that really what

ask about this →

starts to count for a person when he Works. Because when you are Working and you are, of course, influenced by all the different things in ordinary life, and when you're serious and you start to consider at what time should I now really make an attempt, and that one thing after another happens, and you are persuaded 'this is a good attempt' and it fails. You try and then something else comes up; you try again. And it is so many times that you fall down because you do not exactly know how to Work. And you use then sow--such a multiplicity of certain things that are experiences for yourself, and you try to fit them in a certain way, together; and they don't really, because they're still too much of one direction or ^{another} or another. That certain times--at certain times there is a question then, that all of a sudden much of them--the different attempts even - fall in place. And then there is a realization of a unity, and the unity is closely analogous to that what is Truth.

I think the moment when a person discovers Truth in himself is a tremendous influence. Because a Truth for him which - when it is Truth, of course - is unshakable; that is a fact that, whichever way you look at it, from all angles, walking around it, or looking at it from above or from below - it always draws from you the same conclusion ^(then?) that that is it, and there is nothing that can change it anymore. That's the kind of a Truth that I mean, so that within yourself there is a foothold of something that you know that is going to remain and it will be permanent. So that then, out of the total experiences that one has had in one's life, certain things become connected. And because of this, there is a little clarity in a certain direction, and the clarity extends, up to a point where your vision leaves you - that is, the limits of one's own life in that what is, even then, in the outside world. That one starts to look for the continuation of Truth also in such realms where you

have never been. These questions, when they do come up, and you are satisfied at have (sic) discovered one thing that becomes irrefutable--
that you can stand ^{on} ~~up~~ and that, at any one time is right. That gives a man then at such a time, such an affirm--affirmation that he is on the right road and that he has hope.

The difficult(y) for the application of Work in one's life is only that we are too complicated, and that we assume that all the different things are related. And of course they are related within oneself, but we are complicated within (oneselves? ourselves) and we don't represent any kind of a Unity; and the different windows through which you look all have colored glasses in some way or other, and the house in which you live receives light, every once in a while, from one side and then from another. And it is never really dependable. It is really the state in which one--when one learns, when one grows up, when one is exposed to a variety of influences from the outside - some which you like and some which are quite clear, some you adhere to, some you would like to imitate. All of that comes in and ^{causes} you to be so-called 'educated.' ^{But} ~~And~~ then when you face life as it really is - not as it has been taught in books - but when it starts to relate to people and that the experiences you then meet with and - for some reason or other you ~~find~~ ^{feel} (fear)? (feel) that you have to digest them because you don't really - surely not in the beginning - want to get out of their way because you feel strong and you say, 'I will fight this and that because, whatever may have happened to anyone else, I, for myself, I know that I will succeed.' It is at such a time that one starts to realize that, within oneself, one is not united at all, and that there are different facets which are turned to the different influences from outside, and that even the digesting process - when it takes place - takes place quite differently from what you would have expected.

We're used to digest certain things of food in one place - the stomach and, of course, the intestines. But when one looks at the outside world and tries to digest the influences from a variety of different sources, they are of course not placed in the same place all the time and that causes confusion. If I could be sure that everything that I receive, can be received in accordance with a certain law which I could establish when I'm sure that that what is receiving it, is always there in the same place and the same condition, then I can start to bank on it because I don't have to ~~ad-~~ ^{one myself} just ~~myself~~ to all kind of surprises. But in the first place of course I know that I feel and I think and I also am affected with my body, and the conflicts already start there. But they are much more multiplied when the influences of one Center take place on another. And that because of that, the Centers not being entirely pure, start to react in a different way dependent on how much there is of one Center in another, and that even if I look for a pure intellectual pursuit, I cannot help that I have a feeling it has to be acted on or sometimes that I want to have a feeling actually enter in order to understand it better.

ask → These are the difficulties that we have to face when we Work, because we cannot overnight become simple. Our society will not allow it. We are today with Life as it is in the outside world. The complications of all the different people which we meet during the day; all the different decisions which have to be made - small and perhaps not so small; the states in which we find ^{ourselves} ~~ourselves~~ affected by that what has happened in the outside and which we of course have taken in; and the different thoughts that have already been there for a long time and which come up and up and want to be associated with that what is given so-called as 'new' - which never remains new because

It immediately when it enters it is already soiled, it has to go through certain channels and the channels are dirty. ^A And it cannot be helped because that is our state. We are not even three-fold - we are--we are three heterogeneous entities, as three Centers, trying to find out what is the Truth for each one.

Okay. (turning of cassette)

So it is so obvious that when you work here during a day and you are affected by a variety of different people and influences of your desires to Work and to Work well, and even if you say, 'I want to remain simple. I want to do it as well as I can.' It's always a question - can you really, and can you really stop your thoughts and your feelings? It's impossible to stop your thoughts. It says every once in a while that one 'ought to be able' but it is not possible. Anyone who wants to try it will find out if he is honest. The thought that produces the thought of not wanting to think is still a thought. If I say I want to feel in such a way that that what is a thought should not exist, I'm already identified with any kind of a thought that might appear. The thoughts come from inside many times; they come from the material which is already there. It is a warehouse, and every once in a while that what is packaged and is in the warehouse is, for some strange reason, shifting - it's not always solid. What it may be, I don't know sometimes, how certain thoughts come--can come all of a sudden without any particular rhyme or reason, but there they are, interfering with what I really want to think. The possibility of that kind of a concentration of one thought on one thing is also practically impossible. It can be attempted and you can see how far you get - probably not much longer ^{than} ~~than~~ half a minute.

One can train one's mind. There is a possibility of course of making it

sharper and also, by patience, it can become brighter; it also can become clearer. It can become much more logical than it is at the present. But that, in itself, is not a help because all it means is that the thought processes are continuing in a certain way of relationships even more so, and that there is no chance whatsoever of getting anything in-between, because the mind then, in that kind of a state, becomes even much more active. How to quiet it down, how to drain it, how to make sure that it would ~~(not)~~ be at a low level - still functioning. It is patience again that you need for that; that when you really start to drain and you try to follow that Draining Exercise: ~~that~~ ^{the} kind of energy that is in your head, that you would like it to flow down and let it disappear, and let it go as far as it can and finally, reach the end of your arms and the fingers and the end of your legs and the toes and then let it go into space. Even if you're--are successful, even if you are relaxing that way - and of course it would have to include your feeling and your heart - but if it is then on its way, the thoughts that one experiences then, that it is on its way, allows the mind again to take in new thoughts. If you can take your sense organs away from you, and that what is left perhaps can give an idea of what is an existence - but we don't want to do that because that belongs to our life, and if we take it away for us it would mean death.

The starting of the functioning of something different has to be done so patiently and so carefully and so ~~continuously~~ continuously; so that then whenever one lives in ordinary life during a day like this afternoon, and you walk up and down, and you shovel snow, you hammer again, you saw, you measure, you talk to someone - what time is there really to be reminded of something else? The difficulty that one cannot see that there ought to be something else and that you forget; even when you put a ~~know~~ in your handkerchief, it's not

knof

enough because even if you use a handkerchief you don't remember what the knot was for. What could keep on knocking within one on the door of your heart to tell you that something has to be done, and that now is the time to do it. What is it that one constantly gets involved in - and before you know it, you're licked because it has taken away what you had, and that what you had was really precious and it should have been preserved. But you're stupid because you cannot know where to put it. If you want to put it in the refrigerator, it is not functioning; if you leave it out in the open, it gathers dust; if you want to have it on a table so that you can make use of it when it is available, someone else might (use it)?

What is that we can do to protect what is the Life within ourselves, what is really our inner Life? We give it simply a name - 'our inner Life,' because we don't want other people to see it; and therefore we think we can close the door and we really don't close the door at all - maybe for a couple of onlookers so that they will see that the house is closed and that we don't want to communicate. But we don't close the door at all for ourselves, and our thoughts keep on going - a little bit inside and trying this and that, sharpening their nails on it, as it were, because they do damage; and what is your inner Life has ^{not} much to stand on and it is so undeveloped, and one prays to God to develop it. And then He cannot come in either because our outside world protects us. How can one be really the way ^{what} one is and what one should be? Not all the time, but what one should be in Reality ^{what} that that kind of a knowledge that one is and exists and then let go all other kind of thoughts and feelings about it, and let Simplicity be on the throne.

I said this afternoon that the rhythms - that what one is moving with - the rhythms not only ~~phys~~ physically - which I said at lunch - but also the rhythms of the thoughts and the rhythms of the feelings should slow down.

You should allow yourself not to be engaged in anything. At certain times you should really sit - but alive, not fall asleep. You should try to remain alert to yourself and the processes, which are the activity in each of the Centers to be reduced to a minimum. Something then can actually start directing them. That something is the Voice of God; that something is your Conscience. That's why we talk so many times about the development of Conscience. And it is very much worthwhile as a task, to look during a day when you want to review it, what have been your actions and what have been the motivations. What made you do one thing and not another? What actually carried you through certain difficulties perhaps which you have met, and which may sometimes - if you met them and not wanting to go through them - what kind of thought produced a detour? I hope you know that one starts to consider one's life. There's one advantage about this kind of Work - that it starts you to think much more about yourself. You start to consider things which you have never looked at before. You also feel that that what is needed for you is to come to some conclusions, and when you start to increase the vision of your world and the visibility of your mind, then of course you add many more facts to it, and that causes in the beginning a tremendous confusion; so that you don't even know where to start and you don't know how to continue if you have started, and that Work then becomes extremely difficult under such conditions because you really do not know if you're doing the right thing and you look for your inner Life and it is evasive. It doesn't seem to appear - not at the place where you thought it was. It is as if the last time when you saw it you put it in a place; you expect, when you come back that that inner Life is again at the same place and it isn't at all. There is constant turmoil within oneself. The process

of Work, the attention that one wants to give to try to find out what is objectivity, will cause in a man a disturbance. You must not be afraid of it because nothing really will happen of any dire consequences; but it is not very easy to live with it because you were so happy before, and now, all of a sudden, certain things have entered that causes you -- not to be unhappy -- but to be questioning your happiness. It is lovely to be asleep and it is lovely to have a Soul. When one is in-between it's a terrible situation; sometimes it lasts quite sometime. Of course I see it. People change -- not only the expression on their face, but their whole mannerisms; they become thoughtful, a little bit too much closed up, or turned within; and not knowing really what to do because the old things that they were familiar with -- they don't seem to serve anymore; and one becomes boring in situations which used to cause you a great deal of satisfaction. It is in the nature of that and it cannot be helped. Because whenever one gradually tries to loosen oneself from the bondage of Earth, there is always that period to go through -- not to be able to know what to do when you are free, and when you are a little more free, not to know which direction to choose, ^{because} Because there are so many directions in one's ordinary life, and one thinks that Objectivity is dependent on practically everything in one's ordinary life. And that is not the case.

Objectivity is dependent only on yourself in a certain state -- in an attitude in which you realize that something has to be added which ordinary life has not given you. And immediately to link up the attempts of Work with ordinary life is really a mistake. One has to learn first that that what is needed is something of a different kind of a nature, and that the growth cannot continue in the direction which it always has gone; and that at that point ordinary life will find its place; and the proper place is not only the acceptance

insert sentence omitted

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(for what) is, but to use it as an object. That is as if one takes oneself as one is and simply as an object -- not as a subjective person, ^{the} ~~the~~ relationship that is established then is different, because ^{but} as long as I believe (that) I'm a personality then I'm active in that; But when I become an object, then I become passive. And it is this passivity that I must start to realize that my function is to become something in relation to something else, instead of the other way -- that the rest of the world becomes something in relation to me.

The meaning of losing oneself is exactly that, that I find myself in a different ^{- I} place, ^(different place - I find myself) find myself as an object in the presence of "I". And that the whole point of wanting to create 'I', is to teach me a lesson that I have to do away with all the different things which now are linked up with my subjectivity, and which I prefer to have because they give me the assurance that I exist.

When Gurdjieff mentions self-love, pity, conceit -- all the different what we every once-in-a-while in ordinary life even call 'vices' -- that they are the things that keep us away from the possibility even of creating an 'I', because almost instinctively we know that if 'I' could be created we would be ^{under} ~~under~~ a different kind of a Law, and immediately we would have to lose our subjectivity and become an object for observation purposes. The object in itself remains exactly the same in its functioning as anything subjective. But the accent with which one then looks at oneself is quite different; the accent is then as if something is outside looking at ^{me} ~~one~~ and, in an objective sense, simply accepting ~~me~~ for whatever I am. That is an object. I become an object for observation.

10 This continuation of the road of wanting to find out something about myself will have to include that that what I am is not worth anything in respect to further growth. It must be understood that that does not mean that in itself -- within the framework of ordinary life -- that what I am I remain a personality, with all the functions ^{and relationships} of ordinary life. But when it comes to the problem of trying to find out where God is, then I have to become an object in His eye. (That) is in that state of course -- we know that when we pray -- because then we are willing to admit, in the presence of God, that something else naturally exists which eclipses our own existence. But one cannot pray all the time -- in daily life one has to do something else. Physical activity, emotional activity, intellectual activity -- in their Essence, in that what is the concentrated form of the purity of each of the centers -- this would be one of the aims of trying to find for oneself what is the reality. Because that what is the focus of each activity, in such activity, becomes a point and is without form.

There are so many different ways of looking at Work. You must not mix them up, but you must place them all properly in relation to each other so that you will get perspective in your life. So that gradually, whatever the thoughts and the feelings may be and the approach may be towards wanting to understand what is really for yourself the value, that then, and you can find out-whichever way you happen to come to that kind of a consideration -- that on the road towards that ~~kind of a consideration -- that on the road~~ that what you -ha-- then have met and what you may see, or what you recognize, again can be linked up with Work as a whole. Work is, of course, so completely unified, as Work, that everything is included in it. But that we allow

ourselves to have questions, coming from little bits of something of our personality, which then have to be solved as a little bit of a question, without being able to go to the fundamental issues which are underlying all questions. I have said every once in awhile jokingly, "I'm interested in the Universal answer," so that then, whatever question comes up, that the greatest common denominator of the question as principle, could be answered by just one word -- and of course it says 'Work'. But the application of that Work in the conditions in which we live is always a different way of approach, and usually ends up in a different kind of a result. That is why the road is so long.

If one could become innerly simple, if the outside world could at times be entirely forgotten, if the process from outside looking in simply proceeds through the outside -- that what is the skin of one's life ~~on~~ and goes further within oneself, even if it gets a little darker because one really gets away from the sun of the outside world; and inside there is not as yet sufficient electricity. One doesn't understand this question of Okidanokh. When Gurdjieff talks about Djartklom, that what is needed as a result of friction, the splitting up of certain things like atoms, giving off then because of that, energy, with which the inner world can be fed. The process of Work is that I take everything that I meet and consider it: what value does it have for permanency? I have no scale. I hope every once in a while for the best, and sometimes I really wish to dwell in my inner Life because it is -- to use that word, and not in the wrong sense -- it is 'cozy'; it gives me a chance not to have to face the problems of the outer world. It will not last because the problems are carried with you to your inner Life. All problems of the outside world, when you don't solve them, will stay with you. It

doesn't make any difference if you find your inner Life -- all you do when you don't see such problems is to close your eyes to it, because you cannot deny the fact that the problems ~~remain~~ in existence and will cause your feet to be made of lead. The necessity of wanting to find one's inner Life, of course, is paramount~~m~~ there is no question about it. But you cannot go on until you have paid your debt, and otherwise the debt will follow you, and it will be -- it will be cause of a great distraction and suffering -- the knowledge that you have to ^{accuse} ~~ascuse~~ yourself. It's very difficult to go along with oneself under constant accusation; it's really the kind of a worry that will not leave you until it is settled. Work can be sometimes like that. It can remain as a presence to you in which you know that you have to attend to it sooner or later. Sometimes you prefer it a little later because you say the time is not yet, not ready, 'I cannot' and then the excuses which keep you so-called in your inner Life; but, if a person has a conscience, will then start to accuse you.

The difficulty (in that, and we know it, is that we don't want to face the things as they are, ^{and} ~~and~~ that what we wish is different from the reality to or so (?) as we find it. That the process of adaptation ~~to~~ that the way it is that then I have to say, 'That what I now face is my limit.' You see I live in a world, and I want to extract from (a) world what I can, to the capacity ^{I'm} that I'm capable, that I want to take and what I think--is owed to me or I'm entitled to. Of course being what I am, naturally I'm limited in what I am; and my concepts of what I want to take from the outside world ~~depend~~ ^{not on my tale} entirely on what I think I am and ~~what~~ I wish to become. Even if I ask God to change me, such a change will take place over a long period only, and in the meantime I have to live. I have to live my life, I have to live

with other people, I have to live with the responsibilities incurred. I know that I cannot run away from it because I do know, although there are such tendencies in me that temporarily I would like just to close my eyes for a little while, and then go away, and then perhaps come back -- perhaps in such a period I leave, and then I cannot come back because that what I leave may have disappeared in the meantime.

The difficulty of acceptance of certain things, that one, every once in awhile, considers one is on the wrong road; that one has had experiences which were not very conducive to the general state of -- I call it again 'happiness' or an 'understanding' -- and which have not immediately led to the wisdom that you feel ^{you are} ~~you're~~ also entitled to; that then in the meantime that what is taking place with you is going to upset all kind of other conditions and it will make you quite unreasonable in ^{in judging about such} ~~judging about such~~ conditions from the wrong side and ad--ascribing to the conditions and to other people certain attributes which do not exist, than only in yourself. And one does this for self-protection because you don't want to face the world. The few things that we have to face, which are of course Absolute Facts, we will face, because that we're kind of used to ^{Death} ~~that~~ we are used to; we talk about it and we experience it. But the different things of oneself where it is a result of a decision made, and then, one has to have a life in relationships with others. The ⁺face of being born in a family -- perhaps that is also an Absolute Fact which you can accept until you start to consider the question of your own ^{life} ~~Life~~, and then perhaps you say 'I have chosen it'. And that, by itself, when it starts on that kind of a basis to affect you, will help you to eliminate the accusation. Because instead then of saying that you're at fault, you say 'That apparently is the way I wished for me Then I will accept

no question

it because there is no other way out; and in acceptance I will then do whatever I can with whatever oars I can row, I will row, because that's my ^{life} ~~Life~~.

Such realizations come very slow. One hangs on to that what one believes in for oneself. One does not want to give up what one ^{thinks} ~~things~~ one is or what one wishes, even if that kind of sincerity is justified, it may not be based on an understanding of conditions as they really are; and I all the time want to make them in my image the way I would like to live with them; and of course, on that particular road, I will accuse practically everything in order to reaffirm, for myself, that I'm right. In the first place, the acceptance of myself must include also the acceptance of conditions as they are. The acceptance of myself in all relations in which I have taken a responsibility. I cannot shirk them when I have taken such responsibility, even if I have submitted to the d--- the advice of someone else--I still then, in doing and in having that relation, remain responsible. But when I can accept it as something that apparently had a meaning, then I start to find out why I should not accuse myself but why it is necessary for me to find out why such things do happen to me, and in the utilization of them -- in a certain way which becomes profitable for myself -- I will eliminate the effects of that what now bothers me and I will be able to live with it. Again, patience is needed, and the wish for understanding, and of course what is needed most of all is sacrifice, because I have to give something. I have to give up my ignorance, because that is what has caused it. I do not know, I should have done something else but, not knowing, I do this. That's my ignorance. As a result, that ignorance has to be given up, and it should be replaced by the acceptance of that whatever happened, happened to me; and it is then a ~~way~~ which I don't understand and cannot

undo until there is a different light shed on a law, when I can look at it from the outside and then see how necessary it was that one thing should happen after another. One's inner Life starts to build up at the same time, when one builds one's outer Life. Again, one makes a mistake if you think that you can be a hermit. In the system of Gurdjieff the emphasis and the accent is on Man, totally; it is not on a little part of a man, which sometimes seems a little bit more enjoyable, or perhaps even able--it's not on his mind, it's not on his feeling, and it is not on his body; it is on all three. It's explained more than enough, you know when one talks about fakir and saint and about yogi -- the different directions of different religions, which always leave something out, so that the final man, when he has grown up, is not harmonious. A Hasnamus is not harmonious -- not in any way whatsoever--and when the harmony of Hasnamussian happens to appear, he becomes an Eternal Hasnamuss for which there is no further hope.

What one wishes for oneself to understand one's inner Life in the proper place, simply means that man must be in balance between his inner Life and his outer life. What is needed is a mixture which I've talked about every once in awhile. A man must be a carburetor; he has to have air and it has to have gasoline -- air for the mixing in order to explode, gasoline for the energy which is given in that -- both contributing to the smooth running of an engine. Too much of one, too little of the other -- all kind of choking takes place, all kind of disturbances in the smoothness. And it may come from one side or from the other -- it doesn't matter; too lean or too rich--both are wrong. We adjust them with little screws -- tightening them up, loosening them; using a screwdriver when it is a little difficult in order to get it really to the point where it should be

applied and where it should stay. To solidify that, to make it so that the carburetor becomes useful under many different kinds of conditions -- except under the influence of a catastrophe, which of course not even a carburetor can foretell or foresee.

This kind of a mixture, in which man mixes his outer life with his inner, produces for him a certain place in-between the two; the further he is away from his outer life the closer to his inner, the more is the gap between himself and his outer life. A man's place is measured ^{by} the distance where he is to one point or to the other, and when he is close to that what he desires in his inner Life, he's too far removed from his outer life; when he lives too close to the surface of his outer life, his inner Life has very little to say. It is not 50-50; it varies dependent on the experience; it varies dependent on the state of a man. It depends on his wish, because he has freedom of wish. He can say that he wants more of one and more of the other, and ^{should} no one ~~can~~ tell him that it is wrong -- he has to find out.

One must rely that a person will find out why certain things happen to him and ~~some~~ ^{sometimes} sometimes, not to others; and why he has to continue in the way he has gone, because he has to establish his own Conscience, and he will not allow anyone to write on it, and he will not be governed by the imitation of Christ. Each person has his life and has to be his mix--his mixing ability between one and the other. ^{The} ~~the~~ neutralizing force is that what is Man, because the neutralizing force is constantly entering in order to help to make the product between the negative and the positive. That is why it is such a force because when it is the resultant, it is that then what is the Life of Man as he lives it; and Man remains constantly this neutralizing force in his life, producing tomorrow what he has done today, and hoping that by tomorrow he will have

enough strength again and again to bring about the results of the day after tomorrow. In that way, the neutralizing force for a man never ends, because even if he dies, it is still shifted to a different kind of a level, and still there will be something that remains the kernel of his Life, which will be the neutralizer between outer and inner world. That will determine, on the basis of experience, how much of one and how much of the other. One can also ask and pray for Divine Light, and one can be patient and trust in God. The difficulty is only then it ^{shows} ~~shows~~ one's progress; otherwise there is nothing wrong with it. But the difficulty of having such a slow process, is that the--one doesn't keep up with the general current of ordinary life, and one may miss because of that the boat. Because other people will ~~continue~~ in their rhythm and their speed, but I have a right to go as slow as I wish but also then I become responsible for the consequences of missing opportunities which seem to go by past me with a greater speed, because I cannot as yet adjust myself.

The point for a person is to see what are his abilities and what can ^{he} ~~be~~ put in motion. He will not be able to slow down the outside conditions. He has to adjust himself to the wind; when he wants to sail with it his sail has to be in one way, when he has to tack the sail is in another way. It means much more trouble and difficulty, but he is interested in sailing. The speed at which he wants to reach the other ~~shore~~ / st--- shore depends on the condition in which he is now, and to what extent he is satisfied; because if he is not satisfied he will keep on sailing and he prays to God that the wind will not stop. Again, he has to be careful because if it happens to be a ^{storm} ~~storn~~ there is too much of a good thing, and he may perish.

The forces that influence a man have to be measured so that they, in their quantity and quality, can be matched; and then entering into a human being, that his neutralizing force can be a hundred percent result of the utilization of both forms of energy, so that nothing is lost. This is the problem of a man -- to find out where he is losing, where he is giving too much in one direction or the other, where he feels that it was useless even to go in the direction when it is not needed or wanted, and that he then has neglected the other. This is the cause of his accusation of himself. It can be straightened out by thoughts and feelings; it can be straightened out also by Objectivity, because then I can see the functions and the activities of a man as they take place; and from the standpoint of 'I' there is the possibility of guidance.

I hope you don't consider these kind of little remarks theoretical. I hope you will be able to place them in your own life in some way or other, so that it can be useful for you. When I listen to tapes I see so often such sincere attempts to bring into words what you feel, and although you may be a little bit confused, there is many times that kind of sincerity that brings tears to my eyes because one wishes to know, and after all, one is entitled to know because one is a human being on Earth, and the purpose of man on Earth is not to stay here.

I hope that you will understand that. It is Saturday, tomorrow Sunday -- also a day of digesting, of that what you then can find for yourself tomorrow morning. I say it so often -- the morning -- really the mornings count so much. How to start your day, and you prepare in the evening. We used to

kneel down in front of the bed and say a little prayer when we were children.
And it is this little bit of an act of devotion which is required on the part of
a person when he falls asleep, that he dedicates himself and his life hoping
that God will protect him.

Goodnight.

END TAPE

Transcription by Jessica Haim 5/11/70
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(it will have and give us) the benefit of what it really means--that is the reminder that that what is life is then in the form of that ~~for~~ armagnac, drunk by us to give us (more chance to remember ourselves).

Parentheses indicate what is transcribed before & following omitted lines
p. 9

~~was~~

p. 20

(and at that point ordinary life) has
nothing to say to you when one
is in search for ~~the~~ something
of a different kind of nature.
But after that ordinary life (will
find its place;)